

# THE REHEARSAL.

1. When Mr. Hoadly can shew the Middle State, I am his Convert.
2. People given to Rebellion are more Govern'd by Imagination than by Reason.
3. Mr. Hoadly's Remark of the Israelites Rejecting God from being their King, makes Directly against him.
4. He Quarrels the Choice of the People. They Meant not to be Free from Absolute Monarchy. The Monarchy of God was Absolute.
5. They desir'd only the Change of their King, not of Monarchy.
6. The Manner of the King Set forth by Samuel, was a Comparison betwixt God and the King, not of Monarchy and Common-wealth. And not so Terrible as Mr. Hoadly has Represented it.

WEDNESDAY, April 28. 1708.

(1.) Country-man.

**Y**OU left Mr. Hoadly last time, Master, to find out a Middle State betwixt Absolute Subjection to Government, of what sort soever it is, and that Lawless Confusion which follows the People taking upon them to Controul the Government.

Rehearsal. Yes, Country-man. This is the Issue to which I have brought him. For to what Purpose do we Doze our selves to think over All that we can possibly Imagine of the Evils that may come upon us by the Male-Administration of the Government, if there be no Remedy, or none but what is Worse than the Disease? This is the Point I have always Insisted upon, and to which I have yet receiv'd no Answer from any that Defend the Cause of the People. I wish Mr. Hoadly may find it out for me. And if he shew me such a Scheme of Government as that our Governors may be Restrain'd from doing Us any Mischief or Injustice, and at the same time the Peace and Quiet of the People be Preserv'd—I am his Disciple without more ado, I shall never more open my Mouth in Defence of any Government, for I am fully Convinc'd, That while Government is Administer'd by the Hands of Men, ther will be Miscarriages and Mistakes, and Grievances to be Complain'd of. And this he may Call Slavery, or by what other Terrible Name he pleases; But if ther be no Remedy against this Slavery, but by letting in that Lawless Confusion of the Resistance or Rebellion of the People, it is like Throwing us into the Ocean, to save us from a Shower of Rain? A man may make fine-spun Orations, and lay out his Rhetorick to Paint Sla-

very in such Colours as may Fright the Common People out of their Wits, and Tempt them to Arms and to Resist the Government. But, like the Sicilians, they soon find that Slavery to be far Preferable to their Wretched Freedom to Kill and Destroy and Ravage one another. If this proceeds from the Ignorance of the Orator, he is Ignorant indeed! But if from Design, it has Another Name.

(2.) Country-m. People are stir'd up to Rebellion by Imaginary Fears. The Fear of such things from their Kings, as never yet were done by any King. And they are Buoy'd up with such Hopes of Happiness and Delusion-Days in their Resistance, as never was the Effect of a Tumultuous Revolution!

Rehears. The Orators of Sedition Work upon the Imaginations of Men, and Endeavour to Cloud their Reason. The Bulk of their Harangues against Tyranny is, what wou'd have been, if not Prevented—And there is full Loose to Imagination, to Dreams of Raw-Head and Bloody-Bones, and what Frightens Children! But if you lay before them a Thousand Examples of Nations that are Ruin'd and Undone by Popular Fury, they Pass it over Easily with the Imagination, That it will not be so Again, tho' it was never otherwise in any Rebellion, and the plain Reason of the thing shews that it cannot be.

(3.) Country-m. I wou'd have your thoughts, Master, of a Remark with which Mr. Hoadly begins his Sermon. He says,

“We find the Israelites, after all the Miracles wrought by Providence in their behalf, so little Sensible of the Difference between Slavery and Liberty as to betray the greatest Uneasiness under a Government in which

" which God himself Presided, and on all Occasions shew'd himself in a Peculiar Manner their King.

*Rehears.* The Inference I make from this, and which I wonder Mr. Hoadly shou'd miss, is, How ill Judges the People are of their own Liberty or Slavery. They thought it Slavery to be under the Government of God himself; And Rejected Him from being their King! And they took it for Liberty to Chuse a New King for themselves! Behold the Liberty of the People! And if God cannot Please them, what other King can be free from their Complaints! This was an odd Instance Mr. Hoadly found out, when he was Arguing for the People being the best Judges of their own Liberty!

(4.) *Country-m.* But he makes the Fault and Folly of the People, to Consist in their Chusing an Absolute Monarchy, like all the Nations round about them.

*Rehears.* How! Do's he find fault with the Choice of the People? Are not they the best Judges of their own Liberties? This overthrows his whole Hypothesis.

But in the next place, what other Sort of Government cou'd they have Chosen? For ther was then no other Sort of Government in any Part of the World, but Absolute Monarchy. The Notion of Common-Wealths was not then Born.

And thirdly, While God was their King were they not under an Absolute Monarchy? Was not the Monarchy of God an Absolute Monarchy? Will Mr. Hoadly say, with the Men of the Rights, That the Authority of God was Deriv'd from the People, and Limitable by them?

(5.) So that upon the whole, it Appears that the Change which the Israelites desir'd, was not a Change of that Sort or Species of Government under which they then were, but only a Change of their King, they wou'd have a Mortal Man to be their King, instead of the Great God, who had Chosen them to be His Peculiar People out of all the Nations in the Earth, and therefore Vouchsaf'd to be their King Himself. He Appointed their Judges and their Captains, and gave them Orders When to Fight and How: He gave His Urim and Thummim to His Priests, who shou'd Return the Answer of God to the People, when they had occasion to Consult Him upon any Emergency. But they grew Weary of this Theocrasie or Government of God, and wou'd have a Visible King, whom they cou'd See and Speak with, like all the Nations round about them, who shou'd go in and out before them, and Fight their Battles.

(6.) And the Folly as well as Sin of this was very great. And it was upon this

Occasion that Samuel laid before them The manner of the King that shou'd Reign over them. Upon which Mr. Hoadly runs such Divisions to Paint out Tyranny to the Height! But the Comparison that Samuel made, was only to shew the Difference betwixt the Manner of the Government of God, and of an Earthly King, to Deter the People from their mad Attempt. But they, after they had heard all this of the Manner of the King that shou'd Reign over them, did Expressly Chose it, and Desire it, as it is said 1 Sam. viii. 19. Nevertheless the People refused to Obey the Voice of Samuel; and they said, Nay, but we will have a King over us. So that it seems they did not think this Manner of a King so Terrible a thing as Mr. Hoadly wou'd Represent it, for after Knowing it, and it being Told them, they Lik'd it and Chose it. And did not they know best what was for their own Good? Will not Mr. Hoadly let the People have the Right to Judge of their own Liberty and Property? Samuel told them, That the King wou'd take their Sons and Appoint them for his Chariots and Horsemen, and make them Captains over Thousands, and over Fifties, &c. And make their Daughters his Confectioners and Cooks and Bakers. And they Lik'd this very well, here were Places to be had at Court. And David in his Lamentation over this same King said, ii Sam. i. 24. Ye Daughters of Israel, Weep over Saul, who Cloathed you in Scarlet, with other Delights, who put on Ornaments of Gold upon your Apparel. This was the Manner of Saul. And David describ'd his Tyranny far otherwise than Mr. Hoadly has done!

#### ADVERTISEMENT S.

On Saturday next will be Publish'd.

A Defence of the Animadversions on Mr. Chishull's Charge of Heresie, against Mr. Dodwell's Epistolary Discourse. Being a Reply to a late Treatise, Intituled, some Testimonies of Justin Martyr set in a True and Clear Light. Wherein those Testimonies are Re-vindicated from the above-said Writers Rash and Inconsiderate Comments, and the Doctrine of the H. Spirit, being the Sole Author of Immortality, or that Immortality is no Natural Created Ingredient of the Soul, is farther improv'd from the Testimonies of Justin Martyr, grounded on the Holy Scriptures themselves, which are exhibited at large. By John Pitts, A. M. Author of The Vindication of Mr. Dodwell's Epistolary Discourse.

London: Printed for G. Sawbridge, at the Three Golden Flower-de-Luces in Little-Britain, and sold by J. Morphew, near Stationers-Hall. 1708. Price 1s. 6d.

A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In to parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the Former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in Trajan's Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.

THE Necessity of a Lawful Ministry: A Sermon Preach'd at Horncastle in Lincolnshire. At the Visitation of the Reverend the Archdeacon of Lincoln. By Matthias Symson M. A. Rector of Moorby, and Chaplain to his Grace James Duke of Montrose. Publish'd at the Desire of the Clergy.